

585 night the men are entertained with food and wine in a big feast and gradually a state of conviviality settles on both guests and hosts.

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291 On the morning of the wedding day, the bride begins to bedeck herself. She wears a fresh flower-like turban on her head. According to Lolo custom, the turban a young girl wears is folded into a pocket-like triangle, its end tied to the back of the head. Upon coming of age, she wears the turban in a different way with the ends sticking up in front of the ears; sometimes she wears a four-cornered turban lying flat on the head, two of its corners hanging down on the right and left of the forehead, the other two corners on two sides in back of the head, and the whole looking like four pieces of reversed flower petals. After the woman has a child, she no longer wears this kind of headgear and has a plain hat instead. Besides the flower-like
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301 turban, the bride is also decked out with earrings, neck orna-
291 ments, and silver buttons. She usually wears a new dress with lace, a skirt of various colors, and a newly-made felt coat. All in all, she looks as graceful as a great beauty.

585 After having bedecked herself, the bride starts her journey. The men from the groom's family and the men and women of the bride's family all press forward to support and accompany her on the way to the groom's house, outside of which a thatched awning has previously been put up. The
[302] bride is led inside the awning where the ceremony to separate her braid is conducted by the female members of the bridal party, that is, her single braid is parted and made into a double braid to signify her status as newly married. On that day the groom's family provides wine and kills animals to feast the members of the bridal party. Guests and hosts sing and dance hilariously and do not disperse until after all have thoroughly enjoyed themselves.

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567 It seems that the groom does not play an important role in the wedding ceremony. Nor does the bride sleep with him on the night of the wedding. At the marriage of a black Lolo, the bride must have several white Lolo maids to accompany and wait on her. For instance, the eldest daughter of Mrs. Hu, nee Li-ch'ü, of Wu-chio is only eleven years old and still her mother has already provided two maids to wait on her day and night. Later when she gets married, the maids will go with her as a part of the dowry. The maids who accompany the mistress to her husband's house will then marry the male slaves of the master. For three nights the bride stays at the groom's house in the same room with her maids but without making any contact with the groom.

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23/ stood ready to kill it. He asked for an axe, and one of the girls went off into an inner room to fetch one. Taking the axe, he proceeded to beat the calf to death with the handle of the axe. First there was a big blow delivered over the head, and then there were blows all over the body. It is said that this beating gives the meat a very fine flavour. It was a cruel operation, though possibly the first heavy blow over the head stunned the creature and deadened the pain. Sheep are sometimes killed in the same way.

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882 The bearskin I had to sit on around the fire was a very fine one. It was five feet long from neck to stump of tail, and had been shot some years ago by Ah-ku's husband, when he was alive. There was the usual presentation of wine, and one of the sons, twelve years of age, took his basin with the rest, at which the retainers and others laughed heartily. It was not that they objected to his drinking of wine, but to his taking his place with the others and considering himself a man already.

354 Usually in these homes, when a light is needed, some sticks of dried young bamboo are burnt. The stick may be five feet or more long, and one end is thrust into the rafters or a hole in the wall. The other end slants downward, and gradually burns away. By constantly picking off the burnt end, making one's fingers a pair of snuffers, the stick gives a fairly good light. I have sometimes met, at the beginning of winter, a lot of people from a village, going off to the hill jungle to gather their winter supply of bamboo candles. They need to be well dried before they will burn readily. With such lights as these I have known the aborigines learn to read, and make quite fair progress in their books during the dark winter evenings. At Ah-ku's home lights were provided